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THE CALL for COLLEAGUES

1939



AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS

14 Beacon Street, Boston, Massachusetts



This is that remarkable Chinese delegation which so electrified the great World Council at Madras. It contains some of the most brilliant minds and progressive spirits in the entire Christian Church. Such men and women fill us with inexpressible hope and courage

MADRAS, SYMBOL OF CHRISTIAN PROGRESS

A Personal Message from the Executive Vice-President

FRED FIELD GOODSSELL

It has been my privilege to spend eight months of the year 1938-1939 visiting our missionaries and the churches in the areas where they work. This has taken me to Japan, China, the Philippine Islands, Ceylon, India, Syria, Turkey, Greece and to several other countries. In 1935 I visited all our fields in Africa and in some other areas. I have as a result first hand knowledge of all our missions except Foo-chow and Shaowu in China, Micronesia, Mexico and Spain.

It is impossible to summarize my impressions and conclusions growing out of this wide-scale experience of seeing our missionaries at work, of meeting many of their Christian national colleagues, of studying the growth of the Christian churches, of examining their problems, pondering their failures and appraising their successes. I can only say here that three basic convictions of mine have been greatly strengthened:

1. God is manifestly at work in the missionary enterprise. It is His doing. Through Christ He is calling multitudes out of darkness into light. He is calling men and women of all races into His service that they may work together as messengers of the Gospel, establishing the Church of Christ which is the fellowship of those who have found new life in Christ.

2. The World Christian Community, the fellowship of goodwill and integrity after the mind and heart of Christ, is an indisputable reality. Christ unites human hearts that love Him more closely than any other bond. He leads us to deeper fellowship through action, carrying into life the meaning of His Cross, thereby creating new centers of spiritual power.

3. How marvelously God uses the little that we do and give! In spite of our weakness and pride, He multiplies our efforts as Jesus multiplied the loaves and fishes. He looks at our hearts, our motives, not at our capacities or our pocketbooks, and then He vastly increases the range and life-giving power of our loving witness to Christ.

These and other impressions were gathered up and unified in my

experience at the decennial meeting of the International Missionary Council at Madras, India, December 12-29, 1938. Four hundred and seventy-one persons came from 69 different countries or territories to that meeting of the "older" and "younger" churches, the most representative world gathering ever held under any auspices at any time. I was one of forty-five regular delegates from North America, among whom were five Congregationalists, including Dr. Russell Henry Stafford, chairman of the Prudential Committee, and Dr. Douglas Horton, Minister and Secretary of our General Council.

For me personally the inner meaning of Madras centers in the thought that Christians at their best are all comrades, true partners, willing colleagues in Christian experience and service. Out of this basic fact of fellowship grows our recognition of the continuing claims of the missionary movement. The call for more colleagues resounds in the ears of every delegate to Madras. The "battle of the communities" is upon us. Christians everywhere face the same new paganisms. Christians in every land crave fellowship that is real, that finds expression true to its nature as Christian, that communicates hope and courage, that deepens insight and creates Christlike communities. America has much to give. We cannot, we must not turn deaf ears or empty hands to those younger Christian churches and communities which our missionaries across the decades have gathered and nurtured and which continue to need the service which consecrated missionaries and consecrated givers can render.

Madras is thus a symbol of Christian progress. It dramatizes the reality of the World Christian Community at the heart of which is the Christian Church. It throws on a world screen the picture of the Christian Church and community at grips with the same great personal and social problems everywhere. It throws into relief the comparative wealth of America and Europe against the background of need and opportunity in Asia and Africa and the islands of the seas. It is a tableau showing the hopes of men and women from many nations who have caught a vision of the Christ and who long to see their fellow countrymen claim Him too as Savior and Lord. These men and women call to us in America to continue to send them missionaries who as comrades in Christ and colleagues in His service shall make real progress toward building His Kingdom in the hearts of men.

The following "Message to All Peoples" sent forth from Madras

has already carried home to many hearts the spirit and promise of that great gathering. It is reprinted because it has become an integral part of the life of the American Board and also because it deserves still more thoughtful and wider reading.

A MESSAGE TO ALL PEOPLES

The International Missionary Council, meeting at Tambaram in India, sends greetings to the peoples of all lands.

We are four hundred and seventy delegates gathered from seventy nations and from many races of the earth to consider how we may better make known to the world the love of the eternal God as He has revealed Himself in Jesus Christ.

The reports that have been brought to us from every quarter of the globe have made us realize that the ancient pestilences which destroy mankind are abroad with a virulence unparalleled. In every country the fact of war or the fear of it casts its paralyzing shadow over human hope. Race hatred, the ugly parent of persecution, has been set up as a national idol in many a market place and increasingly becomes a household god. Everywhere the greed of money continues to separate those who have from those who have not, filling the latter with angry plans of revolution and the former with the nervousness of power.

Again and again a sense of penitence has come over us as we have realized that these consuming evils are all of them man-made. They bear upon them the marks of human manufacture as clearly as the motor car or the aeroplane. Neither flood nor earthquake nor dark mysterious force outside of our control produces wars or economic tensions. We know that we live involved within a chaos which we ourselves have made.



Drs. Horton and Kagawa in an Indian village



Again and again we have been forced to note that the evils that we face are not the work of bad men only but of good as well. The gravest of our disasters have been brought upon us not by men desiring to make trouble for mankind but by those who thought they did their best in the circumstances surrounding them. We do not know the man wise enough to have saved the world from its present sufferings—and we do not know the man wise enough to deliver us now.

But it is just at this point that we are forced back upon our Faith and rescued from pessimism to a glorious hope. We know that there is One who, unlike ourselves, is not defeated and who cannot know defeat. In the wonder of Christ's revelation we see God not as a remote and careless deity sufficient to Himself, but as a Father with a love for mankind, his children, as indescribable as it is fathomless. We who have looked at Christ, His Messenger, His Son, torn with suffering on a cross on which only His love for man has placed Him, have a tragic but transfiguring insight into the richness and reality of God's passion for His own. It is this insight which has taken the Christians to glad martyrdoms through the centuries and sent them to the ends of the earth to spread the great Good News. And in humility we record our gratitude that even in this present time evidences multiply that men and women still go forth as faithful and untiring ambassadors of Christ.

It is clear that only God can save the peoples, and that the God and Father of our Lord Jesus Christ not only can but will. It must become clearer to us all, however, that the instruments He demands are not men and women of ideals as such, but those who constantly in prayer and worship verify those same ideals before His august will—verify and improve and never cease to re-verify them. It is not the merely moral person whom God requires in the present crisis, or in any other, but the person who keeps his morality alive and growing through the constant refreshing



of His creative touch. We can, none of us, become faultless agents of His grace, but the only hope before the world lies in those who at least attempt to know Him and to follow in His way.

National gods of any kind, gods of race or class, these are not large enough to save us. The recognition of God in Christ by no means robs a man of his nation or his family or his culture. When Christ is taken seriously by a nation or an ancient culture, He destroys no whit of good within it but lifts it rather to its own highest destiny. He does destroy exclusiveness, but in its place He causes a new quality to grow—good will—a good will which is wider than national or cultural loyalties and corresponds to the largeness of God's love.

In our midst we have seen anew that devotion to the things of Christ will work a miracle among men and women. We have prayed, and as we prayed the barriers of nationality and class have melted. Knit by the Holy Spirit the one to the other and all to God, we have known the meaning of fellowship. We feel this to be a promise of what may be in all the earth.

We call upon our fellow Christians throughout the world to join us in a new dedication. Surely God is summoning us in these times to let go our self-sufficiency, to frequent His altars, to learn of Him, and to make His ways known in all the relationships of life. To make Him known in the State involves labor for the establishment of justice among all the people. In the world of commerce it involves the ending of unregulated competition for private gain and the beginning of emulation for the public good. Everywhere it involves self-sacrificial service. God grant to His Church to take the story of His love to all mankind, till that love surround the earth, binding the nations, the races and the classes into a community of sympathy for one another, undergirded by a deathless faith in Christ.

SURVEY OF OUR FIELDS ABROAD

CHINA

American Board activities in China center in three areas: North China in the provinces of Shantung, Hopei, Shansi and Shensi; Foochow, and Shaowu in Fukien Province about halfway between the great cities of Shanghai and Canton.

The striking events this past year have been military episodes in Japan's campaign in China. Hankow was captured by the Japanese on October 25th. The workers of the New Life Movement had moved westward, and our missionary, George Shepherd, with them. They did valued service in many places, supplementing the work of the Chinese Army Medical Corps. The Movement now centers at the new capital, Chungking, Szechuan Province, and at other places. Mr. Shepherd came out early in 1939 for a much needed furlough.

Foochow City and neighborhood had a long period of calm after July. There was a small naval landing in November, but it was not maintained. From March, 1939, bombings from the air were resumed, and were kept up for the next four months with great severity. A large part of the population left; all schools of high school grade or above moved inland, if they had not previously done so.

Connected with the moving of schools there has been a great mixing up among the various missions, borrowing and loaning of temporary quarters, and of personnel. Shaowu, so long occupied by missionaries, is now gaining much new life from the occupation by Fukien Christian University (since May, 1938), and the access of vigorous teachers and students. Mr. and Mrs. Storrs and Miss Josephine Walker of the Shaowu Mission returned there in March. Miss Edna Lowrey has moved with the Union Normal School from Canton to Macao.

In the North, Lintsing, Shantung, has had three separate Japanese occupations. The first was in November, 1937; the second in November, 1938; the third on February 4, 1939. Now the Japanese seem to intend to stay. In some parts of the northern provinces there is indication of more "digging in" by the Japanese forces. They are occupying many of the county seats with garrisons. This is at great expenditure of soldiers and equipment. It does not bring any thorough control of the countryside.

Within the missionary group an interesting development is the

securing of two doctors from among Austrian refugees who landed in Shanghai. Partly Jewish in race, they are Lutheran and Catholic in religion. The two men are already giving effective service in Tehchow and Tunghsien.

The most important effects on our work are easily understood. **It should be emphasized that the work has continued and increased.** Our hospitals have had more work than ever to do, but have been carrying the brunt of it with less personnel than ever. One hospital (that in Fenchow, Shansi) was for a time limited in its service because of being within the city walls, and Chinese patients coming from the country could not easily get in. Latterly, the restrictions have been lightened and the hospital has filled up. All other hospitals have had perfectly free access to Chinese of all classes. The reputation built up through the years shows in the opportunity of service now.

For the schools, the westward migration in Fukien Province has already been noted. Not all of the students go on these journeys. There are, of course, great hardships and inconveniences to meet. The spirit seems to be excellent. The extension work among the villages, done by older students (senior high school and above) under the direction of the Government, has been continued for two to three months of the school year. The Chinese student is finding the common man, we are told.

The experience of the schools in the far extended "invaded areas" in North China has been varied. A very few schools have migrated, and some Chinese educators have gone westward for service. On the other hand, in general the mission schools are more fully attended and have a better opportunity than ever, for the reason that few Chinese public schools—and those of inferior grade—have not been able to continue. The large American Board schools in Peking City have greater numbers than ever (Yü Ying for boys, 2100; Bridgman Academy for girls, 700 in Senior High). Other schools have somewhat smaller numbers and smaller teaching forces than customary, and yet they are carrying through with resolution. In the Chinese section of Tientsin, which is almost entirely a Japanese armed camp, the Stanley School for boys and girls, and the Methodist Mission schools, are the only ones of that grade carrying through. Stanley School was badly reduced in 1937, but now has returned to an enrollment of 430, a little over half its normal.

For the churches, and for all active Christians, there have been

more opportunities than ever to spread the Good News. All classes of Chinese—and the intelligent groups as never before—are wanting to learn what is this thing that gives people courage to carry on, and holds them together in helpfulness to all. The churches are being cautious in regard to letting down the standards of admission. Yet there are large groups in city and village studying Christianity in the training schools, and there are large accessions to church membership.

Travel conditions are very difficult indeed, sometimes extremely dangerous. This means that the work of nurture can be done much less widely. Many small churches are isolated for months on end. But when there is opportunity for travel the people from these groups come eagerly in to seek fellowship and new inspiration from their comrades.

It has been the policy of the Board to maintain missionaries at their posts just so far as possible. Missionary wives with small children have been encouraged to return to America or to live at undisturbed points. Rev. Robert Chandler who has given such great assistance in the office of the Board at Boston during his extended furlough, has returned with Mrs. Chandler to Tientsin. Many others on furlough have also returned to China, but even so, our force is sadly depleted. There is great need for new recruits. More young colleagues is the cry!

JAPAN

The “Chinese Incident” has dominated the Japanese scene for over two years. It has affected the lives and filled the minds of the Christian community in Japan, including our missionaries, in many unforeseen ways. Hopes for an early settlement have proved elusive. The prolongation of sacrifice, suffering and tension is leaving marks upon all classes of people, and the end is not in sight.

The Christian community in Japan as a whole seems to have become increasingly complacent. It is reported that certain influential elements in Japan would like to use Japanese Christians to establish liaison with Chinese Christians and secure their coöperation in winning submission to a Japanese-dominated puppet regime in China. Some, though by no means all Japanese Christian leaders, are inclined to work in this way, although during the past two years efforts of this sort have been repulsed consistently by Chinese Christians. The increasing complacency and readiness to coöperate with

the army in some such way seems to have reduced the danger of a crisis in which the Japanese churches would stand against the government and thereby probably lose their corporate existence, but it remains to be seen what quality of Christian faith and experience will emerge from this period of conformity. It should be well noted, however, that prior to the Manchurian incident in 1931, the Christian churches of Japan had never seriously felt their responsibility for national policy in international questions, and now seem to be returning more or less to that position.

There are some readjustments in personnel in American Board circles in Japan to report. The Board authorized Mr. and Mrs. Downs of Tokyo to assist the small Universalist Mission on a part-time basis in its emergency. They have temporarily been given full status as members of that Mission. Rev. and Mrs. Frank Cary have also returned after an extended furlough and are located at Matsuyama. Miss Alice Cary of Osaka has assisted in the Boston office of the Board most acceptably for the major part of her furlough year. She will be returning to Japan after a few months of real furlough.

The Japan Commission of the American Board (the responsible body representing the American Board in Japan consisting of four missionaries appointed by the Board for this purpose) has recommended that a new missionary family be appointed to Japan for evangelistic work under the direction of the Executive Committee of the Japanese Kumiai churches. Personal contact with Japanese Christian leaders has convinced the executive vice-president of the Board that now is the time to strengthen rather than to weaken our American Board contingent in Japan. This is the time to stand by with the utmost Christian courtesy and comradeship. Colleagues are needed now more than ever.

*Dr. Goodsell
presenting to
Pres. Makino
of Doshisha Mis-
sionary Gutzlaff's*



*translation of
John—the first
Bible portion
ever to be print-
ed in Japanese*

The work of the half-dozen or more educational institutions and social settlements in which the American Board coöperates has gone forward without particular change or incident except some modifications due to the national crisis. Doshisha University under the administration of President Makino has been free from acute external pressure, and there have been no further incidents in connection with the Kumiai churches.

Micronesia. Japanese influence is predominant in those sections of Micronesia where the American Board is at work, the Marshall and Caroline Islands. Our missionaries have, however, been unaffected by the hostilities in China, though they are concerned very vitally with the general situation. Mr. Heine is approaching his three score years and ten, and feels strongly that both for the welfare of the churches and the guidance of the Marshall Island Christians in the years of transition still ahead a successor should be appointed and reach the field at an early date. The new Training School at Kusaie is making good progress, but it is too early to say that it has passed any real test of its product in service.

THE PHILIPPINES

No visit to the Philippine Islands today is well rounded without seeing Mindanao, the great southern island, in extent over one-third the entire area of the islands. It seems almost like a continent in itself as you wander by auto or on horseback over its plains and through its beautiful mountains. Rich in minerals, lumber, soil and possibilities!

The Filipinos—people and government—have recently become Mindanao-conscious. Until a few years ago the warlike Moslem Moros—500,000 strong—terrified all who touched foot on Mindanao and pursued them across the neighboring waters. The result has been an undeveloped treasure island! Today the Moros are more friendly, thanks to the American Government and to Dr. Frank Laubach, an American Board missionary. No wonder that colonists and pioneers from the northern islands are pouring in at the rate of tens of thousands a year. Even Japanese are securing fertile footholds on the southern shores.

The American Board by common agreement with other denominations was assigned Mindanao as its field in 1901. Excellent foundations have been laid for the expansion which is taking place today.



A harmonious quartet in the Philippines: Goodsell, Tong, Laubach, Rodriguez. The last named is referred to especially on the next page

Even so, our workers are overwhelmed with unmet opportunities and possibilities. Re-enforcements in personnel and in funds are greatly needed. Our American staff at present consists of four families and two single persons, one of them a male physician. One of these families—the Woodwards—has been on furlough this last year. Two families, the McKinleys and the Tongs, fortunately returned to their work in 1938. During a considerable portion of the year Dr. Laubach has been absent in India on adult literacy campaigns. These workers are all engaged in highly multiplying Christian service. They are thrilled with the possibilities of making the evangelical Christian communities of Mindanao—present and future—the base for a far-reaching evangelical movement throughout the South Seas! But to think of this is to resolve to redouble efforts to develop a still stronger Christian movement among the pioneers in Mindanao.

Fortunately the United Evangelical Church leads the way without the embarrassing features of sectarianism. It is a real organic union of several denominations, working very harmoniously in Mindanao through three conferences—Northern, Eastern and Southern. Each of these conferences employs an able Filipino “moderator,” an ordained man, who makes the strengthening of the churches and the steady expansion of the evangelical movement his absorbing concern. Working with these three moderators in the development of the life

of all the churches is Rev. Proculo Rodriguez who has recently been appointed General Promotional Secretary. Many little churches start out on a modest, self-supporting basis and with a remarkable sense of Christian mission. Messrs. Horton and Goodsell visited Mindanao in November, 1938. Their eye-witness reports stress the Christian initiative of all these churches.

The most urgent present needs of our work in Mindanao, next to a few more American missionaries, are ampler provision for the training of Filipino pastors, the establishment of a woman's hospital at Dansalan to serve the needs of Moro women and children, and some special funds to undergird the conferences in their work in the early stages of pioneering among the communities that have not found themselves. All these are details in the Filipino call for colleagues, go-ers, givers, and pray-ers, at a fascinating stage in the history of the Filipino people.

INDIA AND CEYLON

Our missionaries have continued their work in three intensely interesting areas of greater India: The Bombay Presidency (the Marathi Mission), the Madras Presidency (the Madura Mission), northern Ceylon (the Ceylon Mission). One missionary family—Dr. and Mrs. M. H. Harrison—lives in Bangalore, well beyond the bounds of the Madura Mission, where Dr. Harrison is principal of the United Theological College, a very important institution in which five denominations happily and effectively coöperate. Another missionary family, with "associate" missionary status, Rev. and Mrs. R. B. Keithahn, live at one of Mahatma Gandhi's ashrams, near Kengeri in Mysore State from which center they are blazing a new trail of coöperative Christian effort, chiefly among students in Central and Southern India. Dr. Frank Laubach of our Philippine Mission, at the request of the National Christian Council, has given three months to adult literacy campaigns in various parts of India with very gratifying results.

Throughout the year public interest has centered on the policies and practices of the "Congress" (national party) governments which have been in control in eight of the eleven provinces of "British" India including Bombay and Madras. (There are 552 "independent" Indian states and principalities in addition to the eleven British provinces. The Congress party is in control only in the provinces.) The Congress governments have been attempting unheard-of things, some of them remarkably constructive, as for example, general im-

provement of standards of living in Indian villages, restriction and even prohibition of the production, sale and use of alcoholic liquors, raising the moral standards of public servants. At the same time these governments are profoundly suspicious of Christians, both national and foreign, who encourage conversion from any other religion to Christianity. They are placing some obstacles in the way of our work. An illustration of this is the support given by some Congress government officials to the reconversion of the Christians of the village of Kallangudi near Manamadura in the Madura Mission. Somewhat similar has been the demand for the return of the management of the Criminal Tribes Settlement in Sholapur (Bombay Presidency) and the dismissal of a number of the Christian employees of that Settlement. This Settlement has been conducted by our Mission for 22 years. The coming into power of the Congress party has also given scope to a group of anti-religious leaders who apparently seek to establish a socialist or communist form of government in India.

The growth and inner strength of Christian Churches in the three areas where our missionaries' work has been hampered somewhat by three factors: political interference, inadequate financial support, internal dissension at some points. The slowing-up of accessions to the churches appears in some cases to be a blessing in that it has led to determined effort to deepen the spiritual life of Christians generally. With this have gone new efforts to develop more lay leaders. The great areas of mass conversion to Christianity in India lie outside the areas where we are at work but we are profiting both by the successes and the errors of that great movement which is bringing on the average each month at least 15,000 people into the Christian churches of India.

The decennial meeting of the International Missionary Council held at Madras in December, 1939, brought great encouragement to Indian Christians. Its chief emphases were upon more energetic and sounder evangelism, the necessity for securing a better trained ministry, the importance of inner strength for the Church, and the trend toward truer coöperation and Christian unity in life and service.

Our friends in India are calling for more colleagues. The Church Council in Jaffna, Ceylon, has made an urgent request for a family who will give full time to evangelism. Marathi and Madura stress the same opportunity and need. The emphasis in these calls is upon the idea of full partnership, collectively and individually, in a great common cause. Indian Christians face baffling obstacles and ominous temptations, the greatest of which rest in the secularizing, anti-social, anti-

Christian tendencies of nationalism. But they are determined to do their part. At the same time they plead for more colleagues from America who will understandingly and energetically coöperate with them in bearing witness to the basic truth and power of the Christian Gospel in the face of the new paganisms of the present day.

Dr. Alden H. Clark who is immediately responsible for correspondence and contact with our missionaries in India and with Indian national Christians has said that two things give him great joy as he reviews events and trends of the past year: (1) In spite of the depression and all that has accompanied it, Christian forces in India have revealed spiritual vitality and have gone forward along different lines; (2) Missionaries and national Christian leaders have demonstrated more effectively than ever before a spirit of partnership and comradeship in Christian service. For fuller insight along these and other lines, friends are invited to consult such books as *The Church Takes Root in India*, by Basil Mathews, *The Untouchables' Quest*, by Godfrey Phillips, *Dinabandhu*, by Ruth Isabel Seabury.



Principal Bookwalter of the Uduvil Girls' School is being honored by some of her girls on her 25th anniversary. Participation in education for young women the world over is one of our greatest privileges

MEXICO

The American Board's work in Mexico extends along the west coast from the American border on the north through the western harbor town of Mazatlan to the beautiful upland city of Guadalajara.

There is a particular fitness in the fact that the Southern California Congregational Conference takes primary responsibility for the conduct of this work. How intimate is their relationship to it is indicated by the fact that every member of the Mexico Commission of the Southern California Conference has inspected the work in Mexico, that the Rev. C. E. Crawford who is responsible for home missionary work for Mexicans in Southern California has also during the year rendered especially valuable service to the churches in Mexico by a prolonged visit, and that the "Junta," or union of churches in Mexico, regularly sends a representative to report to the Annual Meeting of the Southern California Conference.

With rapidly decreasing income the Commission has given up some of the institutions in Mexico and is paying special attention to the development of the life of the Mexican churches. In this connection we have been gratified at the recognition given to Rev. Apolinar Zambrano y Ramirez, the pastor at Guadalajara who was Moderator of the Assembly of the United Church of Mexico and one of Mexico's delegation to Madras. He has returned from this trip with a greatly enriched understanding of the world-wide Christian enterprise and with fresh enthusiasm and new plans for the work in Mexico.

In addition to its help to the churches the Conference continues the highly appreciated and effective House of Good Will in Guadalajara and to aid the Teacher Training School at Mazatlan which is conducted by its own teachers under the leadership of Mrs. Medora Williams. It also coöperates with others in the support of the Union Theological Seminary and the National Christian Council of Mexico.

SPAIN

So far as word from Spain has come through to us it appears that the life of the evangelical churches in northern Spain has been largely driven under ground but, when opportunity is once more given, bids fair to exert a wider influence than before. The Christian leaders of our fellowship are still for the most part in exile and need our continued help. The Spanish division of the World Dominion Movement,

through Mr. J. Duval Rice, has continued during the year to give wise and effective supervision to our Spanish work.

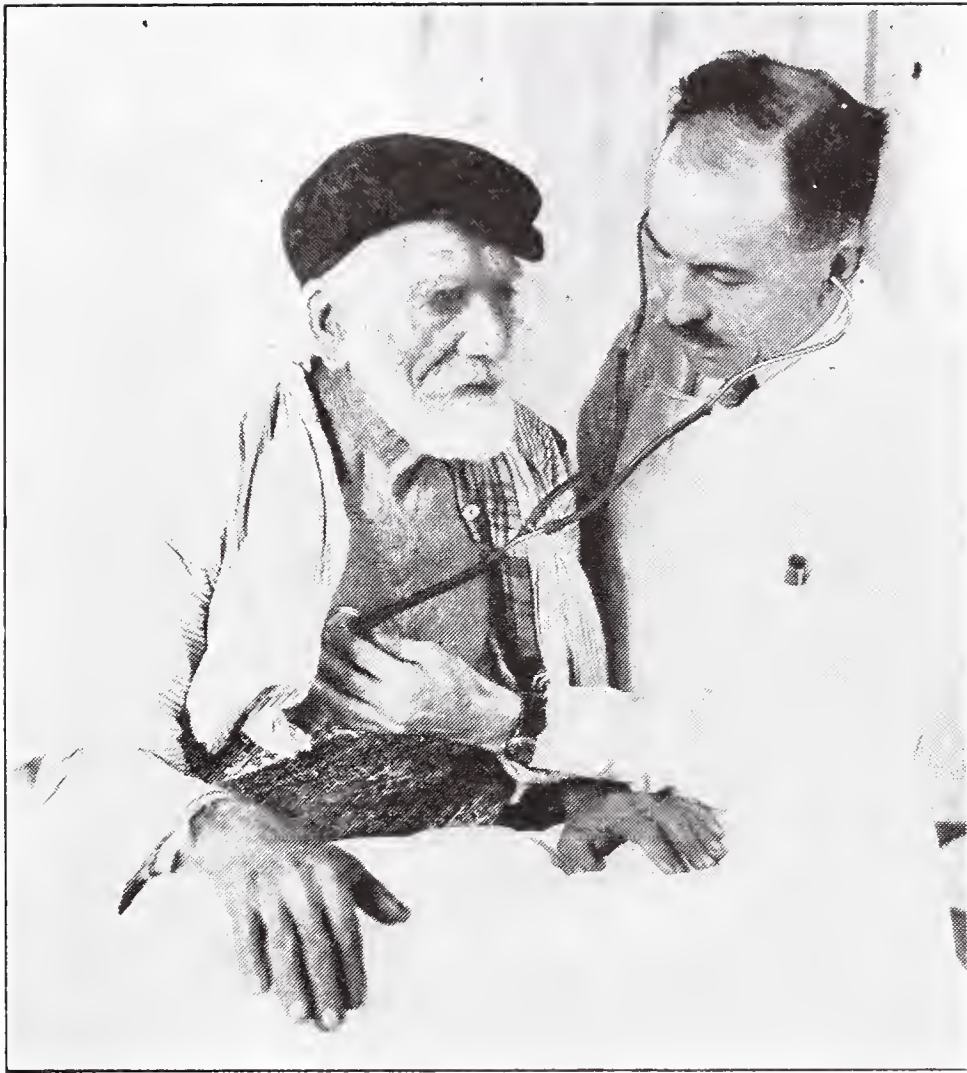
THE NEAR EAST

The term "Near East," as the term "Far East," seems to be outmoded. We should now say "East Asia" because we recognize that no longer are London, Berlin, Paris and Rome or even New York the center of attention for the Orient. But what convenient term, truer to the human as well as geographic developments shall we substitute for the "Near East"? By the term "Near East" is commonly meant the countries near or bordering the Eastern Mediterranean. The American Board historically has been interested in several of these countries but specifically now in Greece, Bulgaria, Turkey and Syria.

The Near East Christian Council draws together for fellowship and counsel representatives of more than thirty mission boards and allied churches working in nine lands of the Near East. The American Board Near East Mission is a charter member of the Near East Christian Council and has had an important part in its work, especially through its Committee on Christian Literature for Moslems. Rev. H. H. Riggs of our mission is now serving as executive secretary of the Council with headquarters at Beirut, Syria.

Turkey is distinctively the field of the American Board. No other major evangelical agency, either European or American, is at work in that country. The representatives of other boards, notably the Methodist and the Presbyterian, and of the International Missionary Council, have repeatedly expressed their interest and desire that the American Board should carry on strongly in Turkey which they regard as a key country in its position and influence. What would it not mean if the Spirit of Christ should really grip the hearts of significant groups of people in that virile nation now seeking new sources of strength!

In Bulgaria and in Greece our missionaries are in contact largely with Orthodox Christian communities, not for purposes of proselytism but for helpful coöperation. The small but significant evangelical communities in each land are feeling the weight of increasing disapproval of Orthodox Church authorities, obstacles are being thrown in the way of their growth and service, but the situation is one in which these evangelical communities are vigorously asserting both



Dr. Albert Dewey of Gaziantep tests the heart of rural Turkey. The medical arm of the Board is a powerful Christian agency in every field

their loyalty to Christ and to the State, standing for their legal rights and their privilege to worship and witness according to their convictions. No American missionary would presume now to represent these communities; they are independent, convinced Protestant Christians eager for fellowship but jealous of their rights.

Educational institutions in which the American Board has had or continues to have an important share, have carried on successfully this last year: the American College in Sofia, Bulgaria; Anatolia College at Thessaloniki, Greece, including the School for Girls which has become a part of the college; Pierce College for Girls in Elleniko, Greece. These colleges as well as the evangelical church leaders—Armenian, Greek, and Bulgarian—make it clear that they crave and need the continued help of American Christian colleagues. The American Board is doing all it can to express real comradeship without embarrassing any indigenous church or leader. Inner growth and

strength are what count. Protestantism here as elsewhere is being tried as by fire. So are all other religious groupings.

Syria is another story. Here under the aegis of France peace has prevailed and in many parts of the country, material and cultural developments have been striking. The major part of Syria has long been a field of the Presbyterian Mission. The American Board is concerned there chiefly because some of its missionaries and institutions, notably Aleppo College, twenty years ago followed a great stream of Armenian refugees from Turkey into Syria. The Union of Armenian Evangelical Churches of Syria is a virile, active body of Christian people who show both a sense of direction in the development of their own community life and service and an increasing sense of mission to the non-Christian communities which surround them. Both the Presbyterian Mission and the American Board in Syria are deeply concerned to bring Christ to the Moslems, both Turks and Arabs. The urgency of the call for colleagues here cannot easily be exaggerated. We are doing far less than the door of opportunity shows that we might do.

All eyes have been fastened on Turkey this last year as she elected a successor to the much revered first president of the young Republic, Ataturk, who died in November. Ataturk was in a remarkable degree the creator of the new Turkey, the Turkey that rose from the ashes of the World War. A review of his life and work is one of the most fascinating pages of modern history. His successor, Ismet Inonu, has made it clear that he will continue the basic policies of Ataturk. The two men, both generals, were intimately associated for years. Ataturk achieved his great successes in military, and Ismet in diplomatic service. Ataturk was the spectacular personality, Inonu the sober, shrewd, persistent diplomat as well as soldier. The few months since Inonu took office as president have proved that the country will feel his influence not only in the continuance of constructive reforms and vigorous national defence, but also in emphasis upon the importance of the Moslem faith, high ideals for home life, and technical education.

Ismet Inonu's friendly policy toward the United States has been dramatized by a remarkable series of postage stamps. Upon two of these appear the portraits of Ataturk and George Washington to the right and left of a map of the United States. Upon two others appear the portraits of President Ismet Inonu and President Roosevelt on either side of the same map. Upon another pair appear the flags of

the two countries surmounted by a gleaming star of hope. This series of stamps was issued by Turkey in honor of the 150th year of the independence of the United States. Evidently there is some ground for asserting that Turkey seeks comradeship and coöperation with the great democracy of the West.

Another event of political significance consummated during the year was the peaceful transfer (for a price) of the Hatay from Syria to Turkey. The Hatay is a small though strategic area bordering the gulf of Alexandretta in north Syria, the chief city of which is the ancient Antioch. This area has a considerable Turkish population though other races are numerous. There is a sizable Armenian community in the mountainous section, some of whom have felt it necessary to migrate in view of the change in control. So far as can be discovered at present, religious and racial issues have not been raised.

AFRICA

Our friends and co-workers in Africa are calling insistently for more colleagues. The going is hard in some places and almost too easy in others. Both aspects demand more personnel than we are at present supplying.

Our responsibilities center in four great areas: Angola (Portuguese West Africa), Southern Rhodesia, Mozambique (Portuguese East Africa), and in two provinces of the Union of South Africa, Natal and Transvaal.

Industrial and agricultural education is one of the Board's great means of helping a people. This at Mt. Silinda in Southern Rhodesia is a good sample



Nationalism is rampant in all these areas. This year has brought fresh evidence of its evil effects. Racial tensions seem to be increasing within the Union of South Africa. Government in Southern Rhodesia proposes to hold the Bantu native under closer supervision, Portugal in Mozambique and in Angola sets up restrictive requirements for foreigners in some lines of work. These trends are more or less corollaries of the continuing clash of interest and policy in Europe among whose countries all of Africa except Liberia is divided.

Under these conditions the growth of the Christian movement is at once inevitably hampered and incontestably validated. It becomes clear that nothing less than the Spirit of Christ at work in human hearts can save Africa and its millions from tragedy after tragedy.

Institutions like Adams College near Durban, the McCord Zulu Hospital on the heights in Durban, Bridgman Hospital in Johannesburg, Inanda Seminary for Bantu Girls at Phoenix, Natal, Mount Silinda Institute in Southern Rhodesia, Currie Institute and the Means School for Girls at Dondi in Angola, in all of which the American Board has a vital and a continuing responsibility, offer convincing demonstrations of comradeship and coöperation on the high Christian levels of inter-racial goodwill and community service.

These institutions are directly related to the growth of the churches and of the Christian community. Here Christian workers, men and women, are trained. Here are fellowship opportunities which Africans can find nowhere else. Here are daily unostentatious illustrations of the Spirit of Christ at work. Only His Spirit and power can be depended upon to sustain service under constant tension.

The churches of our fellowship in Natal are well organized but need more wise supervision. One American Board missionary, Mr. Christofersen, in that field has attempted to do the work of three this year. National Christian leaders are coming forward but they are the very ones who are most insistent in calling for more colleagues from America. The missionaries of the American Board in Natal are grateful that the Bantu Christians have the vision and conscience that prompt them to reach out in what is to them "foreign" mission service in Inhambane in southern Portuguese East Africa but additional leadership both African and American in all church enterprises is greatly needed.

The churches in Southern Rhodesia have continued to grow and to deepen their fellowship through their recently organized

“Association” but unlimited patience and prudence and ingenuity are demanded as primitive African tribes slowly advance toward Christian standards of thought and life. The greatest need here is for well-qualified ordained African pastors. It evidently takes years of time and unlimited labor to develop such men. They are only to be grown not manufactured. In the meantime the American missionary must carry the major load. Unfortunately the American Board has not been able to replace several families that were withdrawn some years ago. Very heavy burdens are now falling upon the only commissioned American men in the mission, Messrs. Orner, Dysart, Meacham, and Marsh.

A temporary replacement of Drs. Lawrence and Willis who have withdrawn from the Willis F. Pierce Memorial Hospital at Mt. Silinda has been found in Dr. (Miss) Charlton of Cape Town but even though her appointment were to be made permanent, the Board should find and send a fully equipped male physician from America or Great Britain to help meet the remarkable Kingdom building opportunities centering at Mt. Silinda.

We are seeking also a replacement for Mr. (and Mrs.) Samuel Curtis, until recently principal of Mt. Silinda Institute with its key position for service far beyond the bounds of our mission.

The work in Mozambique is almost at a standstill as far as our Board is concerned. Rev. Pierre Loze, a Swiss missionary retired some years ago by his own board, has been under joint appointment for temporary service with center at Beira. In a very delicate situation he has shown great devotion and tact and in comradeship with Rev. Tapera Nkomo he has greatly strengthened the spiritual life of the evangelical Christian community. He has been successful in developing a new “Association” of Bantu churches in Mozambique which has been recognized by the Government. Though small in numbers these groups of Bantu Christians know what they stand for. Further development awaits younger but well seasoned colleagues. When can they be sent?

The churches in Angola are growing too fast for their own good. In spite of various restrictions by the colonial Portuguese authorities the Christian movement among the Ovimbundu continues to spread. Leaders, both foreign and native are too few. With the recent withdrawal of the Hastings, McDowells, Markhams, Misses Redick and Russell, some for health reasons, the mission is very seriously crippled. New colleagues are urgently needed to care for inquiring multitudes.

INTERPRETATIVE STATISTICAL SURVEY

The American Board wishes to call attention to the Interpretative Statistical Survey of the World Mission of the Christian Church published in 1938 by the International Missionary Council, edited by Joseph I. Parker. The last similar survey was made in 1925. The volume published last year has two distinctive features. First, the organizing factor is the rising indigenous churches, that is the "younger" churches. Second, a series of interpretative articles accompanying the statistical tables, articles written by those who know how to tell what the figures presented really mean.

A good example of the interpretative articles is that by Professor Kenneth Scott Latourette of Yale University entitled "The Church on the Field." He introduces his comments in these words:

"One of the most striking features of the world-wide Christian movement of the past few years has been the deeper rooting of the faith on its geographic frontiers. Of this the most tangible and encouraging indication is the growth in maturity, size, and leadership of what are often called the younger or indigenous churches.

"It is impossible fully to portray that growth by means of statistical tables. Much of it is in intangibles which escape the somewhat crude yardstick of figures. Such elements of primary importance as quality of life, moral and spiritual changes wrought in the millions of individuals who compose the churches, growth in the apprehension of the Christian gospel, and the effect upon the life of the communities in which the churches are set cannot be compressed into arithmetic tables. Sometimes they cannot be even hinted at by numbers.

"Yet statistics have their place, and an important one. Seen in their true perspective, against a background of movements and conditions detected in non-numerical ways, they make an indispensable contribution to an understanding of the changing status of Christianity."

Professor Latourette goes on to point out that in spite of the sharp decrease in assistance in money and personnel the younger churches

have continued to grow, noting, for instance, that in India the number of communicants has about trebled in the present century and has increased fifty per cent in the last twelve years. In Negro Africa the growth has been prodigious, the number of communicants has multiplied fivefold in the present century and has more than doubled in the last thirteen years. In China, as in Japan, the number of communicants has multiplied about fivefold in the present century, but as in Japan the rate of growth has slowed down in the past thirteen years.

These statements are simply illustrative of many paragraphs which really interpret the masses of statistics offered. The International Missionary Council has under consideration plans and methods which will probably result in the assembling year by year of even more reliable statistics than those gathered thus far, and in more illuminating interpretation of the facts. In this improved process of statistical study and interpretation the American Board hopes to share fully.

When it comes to the statistics of the American Board, there are many interesting facts packed into our statistical tables. There is space here for two illustrations only.

I. The Number of Communicants

INDIA

The grand total including all communions has about trebled since 1900, and increased fifty per cent since 1925. In our three missions the pertinent figures are as follows:

	<i>1900</i>	<i>1925</i>	<i>1939</i>
Ceylon	2,008	2,594	2,016
Madura	4,885	9,589	12,905
Marathi	3,935	9,353	6,728

AFRICA

The grand total including all communions has increased about fivefold since 1900, doubled since 1925.

In our three missions the pertinent figures are as follows:

	<i>1900</i>	<i>1925</i>	<i>1939</i>
South Africa	3,256	7,437	7,796
Southern Rhodesia	34	663	1,198
Angola	108	3,791	17,222

CHINA

The grand total of all communions has increased about fivefold since 1900, forty per cent since 1925.

In our three missions the pertinent figures are as follows:

	1900	1925	1939
Foochow	2,580	2,471	2,720
North China	2,618	17,350	16,664
Shaowu		1,369	1,078

II. Missionaries and National Christian Workers

It is interesting to see what comparative statistics say with reference to the increase of the ratio of national Christian workers to the number of foreign missionaries. Since 1925 the number of foreign missionaries of all evangelical communions—men and women, ordained and lay, doctors and teachers, married and unmarried—has decreased 527 to a total of 27,483. The total salaried staff of nationals, both men and women, has increased by a third from 1925 to 1938, or from 150,673 to 203,468.

The pertinent figures for the American Board are in part as follows:

ASIA

	1900		1925		1939	
	Mission-	Nationals	Mission-	Nationals	Mission-	Nationals
	aries		aries		aries	
Foochow	32	212	54	296	34	263
Shaowu . . . . .	...	...	24	134	5	27
North China	61	148	160	750	79	1,116
Ceylon	12	428	20	565	13	494
Madura	34	600	65	975	40	908
Marathi	38	397	60	551	37	360
Japan	64	89	71	134	46	1,325
Philippine Islands . . . . .	...	...	14	33	10	98

AFRICA

Southern Rhodesia	9	4	24	74	19	138
South Africa	32	397	48	1,042	31	491
West Africa	23	30	53	493	27	635

The above figures are given as sample studies from which the reader can draw both encouragement and concern. A fuller study of American Board statistics is in process.

THE PROMOTION OF INTEREST AND SUPPORT

The responsibility for winning and deepening the interest and for enlisting the sacrificial giving-power of our denomination for both home and foreign boards rests with the staff of the Missions Council.

The Missions Council consists of the Directors of the Board of Home Missions and the Prudential Committee of the American Board acting jointly for the promotion of interest and support.

The staff of the Missions Council is composed in part of the secretaries of the American Board engaged in editorial, educational and promotional activities. Their work is now directed by the Committee ad Interim of the Missions Council which acts both as a sub-committee of the Prudential Committee of the American Board and of the Directors of the Board of Home Missions.

Telling the Story in Print

Important changes have been made in the production, distribution and use of literature telling the story of the Board from month to month. The monthly clip-sheet, *Overseas News*, has been suspended. But our News Editor has been unusually busy. Many newspapers and news services, as well as state conferences and churches, count on her coöperation.

The Missionary Herald at Home and Abroad will appear from September 1, 1939, at a greatly reduced subscription price in a 5½ x 7½ inch format of 48 pages, 32 of which are available to state conferences which may wish to include them in their state papers. *The Missionary Herald* continues as an independent monthly magazine, owned by the American Board but assigned for publication to the Committee ad Interim of the Missions Council.

The educational department continues the very useful quarterly *Envelope Series* and makes wide use of the excellent publications of the Missionary Education Movement produced jointly by several boards, including our own. The emphasis this year has been upon the inner meaning of the Madras meeting of the younger and older churches in December 1938, a dramatic occasion proving the reality of the World Christian Community.

Our special "Information Service" is being expanded to meet the

many requests for specific information that cannot well be answered in any Board publication.

These and other adjustments have been made with a view to economy and to the securing of a much wider reading public and a better informed constituency.

The Board's Income from Churches

The report of the treasurer tells the full story of current income and expenditures. The critical point in the support of our vast, on-going enterprise is the annual income from churches. The receipts of the Board from this major source have continued to decline in spite of the most energetic and faithful efforts on the part of every member of the staff and of the Prudential Committee. The decline has been 3.61 per cent for the fiscal year ending August 31, 1939. The decline from this source has been continuous since 1928, the first full year following the merger with the Woman's Boards, except for one year, 1936-1937. The amounts of these successive years are as follows:

1927-1928	. . . . .	\$1,005,350
1928-1929	. . . . .	956,855
1929-1930	. . . . .	934,489
1930-1931	. . . . .	902,173
1931-1932	. . . . .	775,444
1932-1933	. . . . .	584,542
1933-1934	. . . . .	495,016
1934-1935	. . . . .	468,709
1935-1936	. . . . .	436,678
1936-1937	. . . . .	441,902
1937-1938	. . . . .	429,543
1938-1939	. . . . .	414,596

The income from churches in 1938-1939 is 53.8 per cent less than similar income in the year 1927-1928. In their budget benevolences for missions our denomination is in thirteenth place among the major denominations of the United States, according to the United Stewardship Council. Our average gift per church member for state, national and foreign missions is now \$1.39. This decline in the gifts of the churches to missions has continued even though gifts to the current expenses of the churches have increased by \$1,820,882 in 1938 as compared with

the figures for 1934. It should be noted with real gratitude that if \$328,406 of cash gifts paid toward the Debt of Honor are included in our total benevolence record for the calendar year 1938, a gain of 16.9 per cent is registered. Does this gain represent a turn of the tide in benevolence giving among the churches?

Favorable and Unfavorable Factors

The following paragraph from one member of the staff indicates where at least part of our difficulty in securing income lies: "A surprising number of ministers do not preach a single missionary sermon during the year. . . . Many churches have a large majority of members who give nothing to the cause of world friendship. Lay leaders are hesitant to include a special offering for the American Board. For various reasons they consider foreign missions as a charity on a par with the community chest, tuberculosis seals, infantile paralysis campaigns and various other 'good causes that would demand' equal consideration by the church. . . . The forces working unfavorably include excuses relating to the war in China! Opportunity becomes alibi! A challenge is reduced to a complaint! Indifference and lack of evangelistic faith are by all odds the greatest enemies." Another secretary declares that those who give to foreign missions in any significant way do it because they share the faith which impels one to go as a missionary. He also says that "the average of fifty cents per member for foreign missions is not fair to those who really give" because so many, the great majority, make no gift whatever. An expert on benevolence budgets and giving believes that we should and could secure a thousand new sacrificial individual givers of younger years who would stand loyally by our missionaries overseas. A man who knows the ministers and churches of our denomination as few other national secretaries do evidently sees ground for encouragement: "There has come a more positive and constructive attitude throughout the churches toward missions. I find less tendency on the part of ministers to substitute the social gospel for the full and world-wide proclamation of the Gospel."

Needs and Opportunities

The Board has tried to describe the opportunity and the need which it faces in every field in various ways. *The Missionary Herald*

carries unbiased information about many persons and projects which have the full approval of the Board and for which *continuing support* is earnestly sought. Missionaries on furlough are constantly moving about among the churches eager to give first-hand accounts of what it means to live and work on the growing edge of the Christian movement. Secretaries and officers of the Board are at the disposal of state conferences and churches and individuals who seek information and interpretation.

In accord with action by the Missions Council the American Board has prepared a list of the most urgent needs for which the Board desires and solicits additional income in order that adequate provision may be made to meet these emergencies. This list is as follows:

Needs Involving Annual Expenditure

A. These items, or subdivisions thereof will not be undertaken unless both the full amount for the first year is given and continued support for a five year period is assured.

New recruits and resumed responsibility for support of missionaries (involving 43 persons)	\$43,920.00
Restoration up to 4 per cent of cuts in missionary salaries which have totaled 20 per cent. Four units of \$3,525.00	14,100.00
Grant in lieu of missionary, Ahmednagar Girls' School	600.00
Women's ministry to women	1,000.00
Until the home is reached family influence is divided. Women still can reach women best.	
Support of women evangelists, Japan	1,250.00
We are losing fine leadership because but few of our churches can afford to use the women graduated yearly by our Bible Training School.	
Trained Chinese staff for: North China \$3,000.00; Foo-chow \$800.00	3,800.00
A mobile group of specialists in Religious Education, student work, rural reconstruction. Persons are available who could offset in part the losses of Americans in the last ten years.	
Chinese accountant for Taiku Hospital	300.00
Work in North Syria	3,200.00
There is opportunity for work among Moslems.	

B. *Items for which assurance of continued support would be desirable, but for which yearly appropriations only could be made in such amounts as may be available.*

Restoration of cut in appropriations to make possible financial relief of seriously underpaid National Christian workers	\$20,000.00
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Support of Lucy Perry Noble Institute, Madura (until endowment is raised)	1,000.00
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Production of vital Christian literature	3,000.00
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More funds are needed to continue publication work in Turkey, where reserves are exhausted, and in other countries to assist national authors with a Christian message.

Public Health Extension Service	2,000.00
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Our medical staff is anxious to pioneer in the field of *prevention* of disease.

Grant to Hospital, Vadala	500.00
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Grant to Ahmednagar Boys' High School	1,000.00
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Grant to National Christian Council, Mexico	300.00
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Strengthening Fukien Christian University	500.00
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Strengthening city churches in Japan	1,250.00
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The Board's annual grant is being reduced, so young city churches, progressing rapidly toward self-support, need temporary assistance, in addition to the aid large churches are giving.

Religious Education in Bulgaria	200.00
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Strengthening the Gaziantep (Turkey) Hospital	1,000.00
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Rising standards of medical service in Turkey require that this hospital should be thoroughly efficient and well-equipped.

\$98,920.00

Needs Involving Non-recurring Items

China readjustment fund	\$ 1,200.00
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Education for rural service in Japanese churches	500.00
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We are one of ten Boards asked to contribute \$500.00 toward the initial capital expense of a national training

center for rural Christian workers which the National Christian Council is trying to develop.

Additional plant, Orlinda Childs Pierce High School, Madura	\$8,000.00
For Indian Leadership Fund	6,480.00
Equipment Gaziantep Hospital, Turkey	5,000.00
Medical work among Moros, Mindanao	5,000.00
Missions to America from younger churches	1,500.00

The most valuable witnesses to the American Board's work abroad are the national Christian leaders who have a message needed in American life. We should have at least one such visitor every year.

Expert lecturers and counsellors from America	1,500.00
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The younger churches have been long requesting a certain number of mature short-term workers of established standing in America. Certain scientists with world-wide reputation could bear influential Christian witness. Experts in theoretical and applied Christianity could greatly strengthen the younger churches.

\$49,180.00

\$148,100.00

Any gift from an individual to these objects will receive unbudgeted apportionment credit to the donor's church or conference unless otherwise requested. Churches will receive apportionment credit for gifts designated for any one of these special objects, provided the amount of money designated for these objects from church contributions distinctly represents increased giving. Inquiry concerning any item will be welcome.

Address:

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